

M1833
Saturday, May 2, 1970
Barn
Lunch & Coffee (Group II)

Saturday Lunch

Mr. Nyland: Since everything is done by machinery, we may as well use it. David is much better today. They transferred him to another room and he quite definitely has interest, and inquired, and is getting a little angry about certain things, which is a good sign. I hope he is going to be out of it very soon.

I said something about it last night—how to take such events, how to utilize whatever goes on—and I talked about the development of something within oneself. But it is not all that is the basis, and you have to start with that—you have to recognize that there is the possibility to keep on maintaining yourself regardless of whatever the conditions are of the outside—but when that has gained enough strength you have to go to the outside world, and you have to come along with the outside world. You cannot oppose it all the time. That's a characteristic of this world, living on Earth: We oppose and we criticize. The real reason for that is, of course, it's based on misunderstanding or sometimes an assumption, thinking that we know more than what is taking place, and we resent it when it is not in accordance with what we in our little brain think ought to be. Such an attitude has to be broken. Because, in the first place, we don't know. We don't know even why things take place. In the second place, not knowing it and criticizing it, it's foolish.

If you want to find out if anything can be of use to you, you have to go ahead with it and then extract from it. You walk another mile, with all the conditions which are adverse in the beginning, in order to extract from it. Not necessarily to make it your friend, but you take from it what you can, and then you can leave it. That's the kind of a task. Because a task must never be forever and ever. A task, you assign to yourself for certain periods in which you want to learn; and you give

yourself a deadline, that within a certain period of time you want to extract this and that, thinking that perhaps you know how long it might take. You will find out of course, when you do it, that sometimes the task is too simple, sometimes too much. Sometimes you lose your interest so that the time length although I say a week or two weeks may be enough to find out, it may not be in certain instances; that it is good enough for 3 days and sometimes for 4 or 5 weeks in succession, that is your experience, which has to be judged by your Conscience.

When something you go along with in ordinary life has lost its value, you must leave it. Don't continue simply because of a certain momentum that has established and it is easier to go along with that kind of a movement. Each time that you do that and become dependent on the outside conditions, you fall asleep. The idea of taking from the outside conditions what you can, is simply that there is material in them which then, when you extract it, can be used for one purpose only: That is, your growth.

It's not to make friends with the outside conditions, because you have to learn to find out, for yourself, who is your friend within yourself. When that you once know, and then from that standpoint you dare to go to the outside world, you will not be so easily defeated. But, at the same time, it has to be done, because you are not a recluse. You are not a hermit. You have something that you have to do regarding a Group, for instance. And the solidarity among a Group and for Group members will never be built up when you stay too much by yourself. And this is what I mean: That when one realizes that conditions are not to your liking, you have to find a basis first why you don't like them, and not go by prejudice. And the only way by which you can find out is not from hearsay or not from looking at it from a distance, but actually to join it and then to extract from it whatever the value is. If then you come to a conclusion that it is not for you or that you have extracted enough, or that there is absolutely nothing in a turnip when you are looking for blood, that then you have a right to say, "No."

Many times you simply say, "No" because, I would say, we 'feel like it.' Try to make sure that then, when you say, "No", that you have a reason for it. Because, if you don't, it will come back later and it will plague you. You have to get through with all the different conditions of life which can belong to your framework. The framework of a Man is limited to his capacity. He can only live certain possibilities for himself dependent on his type, dependent on the conditions in which he happens to live, dependent on whatever has been given to him at his birth. But within that framework you have to be completely open to see what is what, in what direction, and to take

and take whatever you can. But to be honest about such takings; so that that what you want to receive from the outside world will have a meaning, and that you get through with that what has no longer a meaning. Don't hesitate to leave a friend when he has become your enemy. Don't waddle along simply because so-and-so is there and it happens to be. You come to a conclusion it's worthwhile or not, and then you act on account of that.

You put yourself on the basis of developing yourself. Whatever you wish you can take, if it is within the rules of ordinary morality, if it is that you are not too selfish, a little bit probably will go a very long way. But that you are then ... and particularly in a Group becoming a member of a Group, and belonging: And you will extract from the possibility of such associations a great deal for yourself, and the other people will give you self-knowledge which you yourself will not get—not that easily. Many of Group members can look at another one ... or at one of them as if they are Objective. It's interesting when one assigns to Objectivity the possibility of the back part of the head; and the formulatory part simply is an ordinary affair of your mind and that with that you think about yourself, the pondering takes place in the back of your head. But that what is the front of the head of one person when he looks at another becomes for the other person the back of his head, and because of that the judgement of someone else, even if it is based on a little prejudice, can give you much more insight into yourself.

Because it's not you who formulates. Formulation many times is your enemy. The thoughts that can take place in the back of your head, when you weigh them, can already be free from a word and they can, at that place, associate with your feelings. The thalamus is really that kind of a bridge which gives the ponderability of your mind an outlet towards your heart; the beginning of a relationship between mind and feeling is started there; it is extracted from the wish from your heart, it is sent from your mind—in which the mind, then, is the wish to be associated with something of a different kind—and that ultimately the two can actually join and understand each other. This is what takes place when one Works. Because, it is not, in the beginning, a wish from your heart solely; it is there as a depth in an emotional quality and the wish actually to become something else, but the heart cannot define that at all and it needs assistance, and it becomes a subcenter of the brain which is called the 'wish-intellect.' It is that place where the real desire for Work becomes the reality of an order telling the brain to get busy in Observing the personality in its behavior forms; and because of that, that what is then stimulated is your emotional state, which, again, singles out a little quantity to give to that same subcenter a new impetus for wishing to

continue to Work.

For that you need, from the outside world, certain information that the outside world can give you. When you associate with the outside world, it can go of course in the first place through your sense organs and reaches your formulatory apparatus in front. And there are words enough which, at that time, can prevent you from going any further. All forms of criticisms, all ideas of prejudice, all the different things referring to the impossibility of such-and-such, the question of constantly hanging on to that what is one's nature or that it has to have a certain amount of time which of course must be taking place otherwise it cannot, all of that is in your formulatory mind your enemy and it prevents certain thoughts—also instigated by the outside world—to enter into the back of your head.

There is a separation made between the things from the outside world which, although they are of concern to you, do not need an immediate application for yourself. They go to the back of your head and they produce also a feeling within you. But before that what is then in the back of your head, before that can be useful for the wish to applying it to yourself a long period is necessary, finally to come to the conclusion that that what is given—also in the outside world to stimulate you with all kinds of feelings and thoughts and even trying to get away from the formulation of them—that that actually means food for yourself. That requires a very long time. Because you are in fear. Because you know that if that does take place that you are under an obligation, and you don't want that obligation. You want to postpone it; because you don't see the reason why it should affect you in that way; you love to stay within one center or another and then simply let it go at that, and then assume that someone else is going to do what you should do.

The determination for oneself, to come to the clarity of the necessity of having to Work, is really something that comes from much deeper than your emotional state. It comes from the recognition of your center of life. And whenever there is no wish for Work, you have no clear vision of what actually is taking place within yourself and you use the outside world as an Ersatz simply telling that such-and-such conditions or such-and-such a person makes it impossible for you to do anything about yourself. It is not true; but before you will discover that it is not true, you have to wish to uncover the untruthfulness. And when that takes place, no one knows when it will take place—how much there is in you that can concentrate on *that* kind of a wish which, for each person, becomes paramount. Because it is completely linked up with his desire for freedom so that then, on the basis of *that* the different conditions of life whenever you participate in them, can have

a meaning for you and then you are willing to take it, and to take it to heart.

I say it is difficult to know when, and when one does not know one prays for that. Because it is a necessity for each person in his life to get across that threshold. That's what prevents a person from becoming Conscious in the real sense of the word, at the threshold he leaves things behind. He goes through not knowing exactly what he can expect and also a little fearful as he crosses it, but as soon as he enters into a different realm his fear is gone, everything is new, and he has the courage to continue. And the only way to know is by that kind of experience. It cannot be given by anyone else. There can be encouragement. I've compared it several times to the pecking of a scale of a little chicken in an egg: The mother with all her mother love cannot do anything than only make it attractive, but the work has to be done by the chicken, and the chicken is compelled by life within it.

This, I feel, we have to put more and more to practice in our work—physical work—engaging you. There is something beautiful that is taking place at the present time. I hope you can see it. There was a long period for me when the Sun was below the horizon. There was a little twilight and it was still several degrees ... when the Sun is 21 degrees below the horizon there is no light, as soon as it goes past ... depending where the Sun is—the Capricorn or the Cancer—when it goes from the 21 up to zero which is similar to the Equator, when the Sun then comes above the horizon of one's own life, more and more light is shed and twilight is stronger. But the moment when the Sun actually appears as a little bit of an arc of a disk coming above, *that* is a moment which is tremendously important in the life of a Man. It is also tremendously important in the growth of a Group, and I just want to tell you that I felt this morning that that is taking place.

I've asked Peter to play a little bit because we will now continue with that kind of a custom, but I wish that we would drink to the possibility of a rising Sun.

So, Peter. [Tape off.]

Saturday Coffee (Group II)

Mr. Nyland: Is the coffee situation such that sometimes people who do not know that it is the time and that come here a little later—they want to finish up something—don't get coffee? Who is here who wanted coffee and did not get it? Not that you have to change your mind after you cannot get it—that you don't want it anyhow—but I hope there is enough coffee. Because it is necessary at the end of the day; and particularly when you go home again, that at least you have something to

sustain your stomach.

What will we ... what will we continue with. About the difficulty in ordinary life to Wake Up? If one gradually becomes more sensitive, which of course is a result of becoming more observant, that even if one is not observant in the sense that we mean it—with the attachments of Impartiality and Simultaneity—one enlarges one's world. Because we talk about that all the time—trying to see yourself, or, trying to be with yourself—and of course a person would be a fool if, because of that kind of an idea implanted in you, you wouldn't notice certain things more, or many more things that you haven't seen before. Because your attention is much sharpened. When one goes through certain stages of that kind, you can take what you see almost as a common-sense idea of, 'this is what I am,' without any further thought. It does not mean that you have to become Impartial to it at all. And what usually takes place is that you will have an explanation why you are that way; and every once in a while you may say "Isn't it strange that this is me and I didn't know I had that kind of a habit"; or "I didn't know I used clichés so many times" and other people tell you about it, of course you hear it then, you hear it more and it gives you a certain insight in what your life is and what you are and what perhaps sometimes your value is, but it does not have to give you a desire for Work. It depends on your makeup. Some will take it quite seriously—that they have uncovered something that they never have seen before—and they are puzzled because, why didn't they see it? And there is not then, for them, an immediate explanation. And also the acceptance of the way they are is not always understood—not in the right way—because they might even become critical.

I do not know where a point is reached where these kind of feelings, as a result of increased sensitivity, go over into a wish for some kind of an action. It is different for different people. Some of us will hold on for quite a long time, rationalizing about our own behavior. And as long as you can do that, and get along with yourself, it is not very serious, and all it is, is to add a few more data to what your life is and how you are here and there. But of course a well-thinking Man starts to compare what he experiences already with what he has experienced before; and then when there is an indication that many times one repeats oneself, then you start to question a little bit if that is actually what is needed. And if this repetition keeps on going that then you question is it necessary to repeat, and if I don't repeat, is it possible to continue?

That, of course, creates a desire in oneself for further life and further development, and it is different for different people. Some do not want to see it immediately; although they have a

feeling there is something, and something not quite right, they cannot define it—what is wrong—but at least they know that something ought to take place ... and they don't know what should take place, and where to start. With other people who are perhaps a little bit more sensitive, there is a realization of something that does exist which was not part of their ordinary life. And that realization of something existing is usually that what belongs to a higher form of Nature, or a higher living, a higher level of Being. One starts to become sharper in discriminating, and the surface on which one has lived is now kind of studded with upheavals—ups and downs of oneself—so that not everything is so smooth, and there is a little bit more friction because you notice that as a result of sensitivity.

At times it is such that you know something exists, and then there is in you born a wish that you would like to reach it because it might seem then—that is, if you could reach it—that then many problems of your life would be solved. And still, you don't know what to do about it. Because knowing that there is an existence of that kind, it is out of your reach. And you are between the devil and the deep sea because there is not enough strength in you to wish to continue to do something about it; but there are flashes of recognition that something ought to be done and during that period, even if it doesn't last very long it is kind of difficult to take. Because you seem to have tasted of something that really was more worthwhile; you could not define it, but you are in the presence of something that is quite different and then something is born in one of a wish to reach that ... that higher level, and not knowing which way to go you feel really ashamed of yourself that it is so close apparently, and there is no way of getting across the 'threshold,' as I called it at noon.

The threshold for oneself can be crossed when, at such a time I take a deep breath. Breathing has a threshold, an inhalation process when the direction of the air changes and is opposite and in exhalation leaves you. The threshold is crossed at the moment when that direction changes. It is as if something is being digested in your mouth and there is a moment at which you swallow, it's an entirely different kind of sensation for oneself when you don't have food in your mouth anymore but it is on its way to your stomach. And this kind of an idea of a threshold is very similar to that: That there is a point at which there is, quite definitely, taking a change physiologically, and that then one should attach a psychological effect comparable to a threshold to that what takes place as an experience which is physical; that something then can be connected with it, and that if the inhalation is deep enough and you wait for a moment before you want to

exhale, that then your thought should be connected with a wish to want to find out the value of things and the truth about yourself.

This is an exercise that people can use when they are in such a state that they don't know what to do. Just use your physical body for that particular purpose, to connect it with something that is then for you, in your mind, of a higher nature. And it is then the wish, in exhaling, that that might last as an influence on you, but this time psychologically. And understanding it in such a way that as you exhale slowly, that you wish then that something remains deposited within yourself.

I do not know if you understand such processes; because it requires sensitivity of the activities of a body, and usually we don't know very much about it. Because we don't pay attention and much of our ordinary physiological happenings simply take place without any thought whatsoever; and it has become already such a habit to keep on breathing without paying attention to it, and then when one breathes and pays attention it becomes oversensitive, and then you lose yourself completely with your ordinary mind studying the kind of breathing instead of just accepting it.

It's necessary that you learn a little more about such processes of an ordinary kind and ordinary nature; so that when you sit and eat, that something is taking place in your body and one would could become aware of such things that are taking place, every once in a while you can do it. You know when you drink a glass of cold water you "feel it," as it were—one says that—"go down." You know that when you swallow something takes place through your throat, and then it goes down. If you can follow that, I say the breathing can give you at a certain time a 'recognition' of your lungs being filled and the exhalation as the lungs are emptied for some reason or other. And it is that kind of an idea: That when you breathe, for instance, and you take in air and the threshold—that is, the return towards exhalation—is crossed, that at that time a certain quantity of air leaves you and also a certain substance remains which at that time can be distributed to the rest of your body and stays there.

This is an exercise which is known and has of course been practiced many, many times. But what I would like to suggest is that when one is in a good state of relaxation and you can afford the time to just sit quiet and, as it were, become aware of your breathing in and out, that at a certain point it is as if the substances of yourself which are within your body and which have been deposited there as a result of intentional or accidental Work on yourself, need a distribution

throughout the totality of your body; and one can not only imagine, but one can actually sense that that takes place.

I mention this because it will help you to overcome these states of being unable to do anything and having, as it were, ‘smelled’ something that was worthwhile, that you now are entitled to eat a little of the food that gave off some flavoring which was agreeable or desirable for you. I’ve talked every once in a while about Sensing—Sensing the different parts of your body, the four extremities—and going around in a certain circle which has to be followed quite strictly. Because that kind of a circumference which is drawn around your solar plexus has to be followed in the direction from right arm to right leg, left leg, left arm. It is during the Sensing process that there is a relationship between your ordinary mind and your arm, to start with, as if there is a certain quantity of energy, as attention, is sent to your arm and returned—as it were, ‘reflected’—from your arm back again into your brain; and that then certain things take place either in the arm or in the brain and we call it a ‘sensation process,’ and there is a relationship between those two parts of your body. When it is followed by having the Sensing regarding your right leg and following that, left and left arm, it’s the same kind of process in which, then, there is temporarily a relationship established through which energies can flow.

This is completely psychological. You will not feel it in the ordinary way, but you could become aware of it in a psychological sense as if that what is a relationship becomes a channel, now, for certain kinds of food which are much lighter and higher than your ordinary air, even. And that when that relationship is established in a good Sensing process, this relationship starts from the arm to give to your head information as received by your arm.

The result of Sensing your arm is to make it open; and during the process of this relaxation which takes place, the arm is capable of receiving certain kinds of food from the outside world which are not entirely of this Earth and it is then, by means of the sensation and which is ‘recalled,’ as it were, towards the brain, that food is deposited either in the arm, or partly in the relationship and partly in the brain itself.

I explain this simply because breathing can, after a Sensing process has been circled once, can be used for the purpose of the distribution of that kind of material which has been deposited. And it is exactly then when the exhalation process takes place, that this material can be distributed over the rest of the body simultaneously with the exhalation of air.

I simply mention this because when you get really in difficulties, when you honestly wish to

Work and there is really no chance... But you see, it has to be quite sincere; because if you're not honest about that, this kind of exercise I just now explained will not help you at all but will turn against you. So be very careful that you must make sure that you are honest. But if you are, it will help you because it will give you then a satisfaction and then gives to yourself, both psychologically and physically, as an equilibrium for yourself as you are at that time, without going over so much into Conscious or unconscious states. But what is needed for this is Conscientiousness. Your Consciousness can be left alone for a little while, Conscience has to enter, and that is required by your honesty.

It is in order to give hope. Because it is extremely difficult when one has a terrible day and one wants to do certain things and everything seems to go against whatever it is, and you cannot explain why. You cannot say that it is your fault. You must say that those were the conditions under which you happen to live, and because of that certain effects were traced in yourself and they came to your notice. And you feel miserable because you know about Work and you cannot use it, and it is not there then for you and you may as well say, "Let's forget about the whole business." Because when it cannot give me something at the time when I really need it, what good is it. Even if I pray to God and he doesn't hear me, why should I continue to pray. It is *then* that you need these kind of ideas as, you might say, 'self-help' which will give you, for yourself, the possibility of remaining hopeful; and then having faith again and again in your mind, of knowing that what will come is a realization of hope in your Kesdjanian or your emotional body, and the distribution of that kind of higher form of food which is available and all around one, one becomes open to the possibility of having it deposited.

And the reason why it has to be distributed, is to give equality to that what is needed for the actual physical existence of your body. Because otherwise the body becomes lopsided. It may contain a great deal of such information and that kind of food in your brain, and it is not right for your brain to have too much of it. Some has to be distributed to the rest of the body. Your heart cannot stand it when there is too much of that kind of thing; because you know that—every once in a while when it happens you feel like exploding—and it is necessary to get to that state of equilibrium in order to satisfy a desire which you feel is almost untenable ... and that you cannot know how to Work and you cannot Work in our ordinary sense, you must take care that at such a time you use the simplest ways you know how about relaxing, about your breathing which takes place the whole day long, about the necessity of recognizing that something can be Omnipresent

around you and that it could be ... it could become part of you.

But as I say, this openness has to be based on a real wish for yourself. With this you can Work. With this you can prepare for a day. With this you can go to bed because it will cause your body to be more restful. It will give for your breathing a certain normalcy. It will not be necessary to take deep breaths all the time. It will not be necessary even to indicate the threshold of a breath. After a little while, when that exercise has been taken care of, the threshold again will disappear; although it is there, one doesn't know it and the automatic inhalation and exhalation simply takes place in accordance with the ordinary laws of the Earth.

The reason for talking about these things is that one, in sensitivity, gradually can become more and more aware of certain ideas, thought forms, concepts, concrete entities existing for each person who wants to continue to Work. So that the hope which you have in your heart you need not give up, and that gradually because of this kind of a process something can start to form within you on which you then can rely, and less and less be dependent on the reactions of the people you have dealings with.

Maybe we should turn it over.

side 2 All right? Because, throughout our life on Earth we will remain unconscious for those parts of the form which still will contain life. There is nothing wrong with that; it's a separation of one's life which is needed for the maintenance of the body, and the body is mostly the form in which the other organs happen to be. The possibility of separating certain forms of life as food which also, when as food contain life and are vital for our balance, can be directed into the formation of a higher Being-body and develop *that* body to its fullest growth; and the possibility for an extension up to the 'Si-Do' of such a body, what will take place simultaneously, of course, is the formation of Soul.

Where does it start. When we say simply that ordinary Man is 'asleep' in his three centers, one admits that he has a life on Earth to live and that his breathing processes have helped him to become a Man in the ordinary sense of the word; and that because of his breathing entering at the proper place in the development of himself and the growing ... whatever the food is that he has taken in has enabled him then to form a mind functioning and a feeling also functioning and sex also functioning, that together with that 'Sol-La-Si' of his own Octave, the Man—and the picture of such a Man unconsciously—is really that it is as if he is bent over at 'Fa' of the Octave 'Do-Re-Mi' and that his development, after taking in air, is in the direction of again reaching his feet. The

bending over, it is as if the Octave is broken in two—or rather, connected by means of some hinges—and that the upper part is now again parallel to the lower part.

That is the picture of Man when one sees him as a rectangle into which there are six squares. As a result of Work, and also as a result of being interested in the furthering of one's knowledge in the direction away from Earth, Man straightens out. That means that his 'Sol-La-Si' becomes placed on top of his 'Do-Re-Mi.' This is a Man in ordinary life where he realizes that there is something else than just being an ordinary Man on Earth and that certain ideas are taking place in him which, when he is bent over have no chance of development. But when he straightens out and becomes a Man physically which is when he is standing up straight and he has his head *above* his shoulders, that *then* that what is taking place for him is the formation of something that is quite close to his feeling center. The feeling center starts, then, its own little 'Do-Re-Mi,' and this time it is parallel to the upper part of the physical Octave of Man; so that when that starts to grow it extracts from the 'Sol-La-Si' of a Man, in the 'Do-Re-Mi' certain concepts which are not necessarily related only to his existence on Earth. If we call that Man number Four, it's only to give it a certain number.

It doesn't really matter very much, but it is the beginning of that what could grow out if the growth again was not stunted at a certain time when the 'Fa' of that second Octave has reached the 'Si-Do' ... the equality of the 'Si-Do' of the physical; and that is where Mother Nature has drawn the line; so Man with his ideas, even wishing cannot go further; and although he wishes with the 'Do-Re-Mi' that it could be continued in the formation of a Kesdjanian body, he is up against the line, as I say 'drawn' by Mother Nature, and it will not allow him.

He does not know how to get across that particular bridge. For that particular purpose a Man needs a mind with two faces. Also, not all people have that. Some only have a face which stares back on what they are, and even if it is at the top of the first triangle and part of the line which divides Conscious from unconscious areas, one looks constantly towards the physical body, and it is the opposite side. Being at the angle where the 'Do' starts for intellectual it goes through seeing that what is the 'Do-Re-Mi' of Kesdjan, but a Man has no chance to turn when he is still unconscious and when he cannot recognize, even, such feelings within himself which might give him the possibility of a solution.

It is a question: What will make him turn in his sleep. Because, when he looks down towards his physical body, he remains asleep. He is awakened by something that takes place as a process

of gestation within his beginnings of Kesdjanian body. There is a dissatisfaction, not acknowledging that it is physical body only, but a realization that something else must exist. People in life go through that period because, unfortunately, the physical body is King in many ways of our ordinary existence on Earth. Not only that the brain tries to establish that—although it is quite feeble—but that what is predominated in Man, and particularly when he starts to grow up and starts so-called to ‘assert’ himself, is that he wants to express it by practically one means only which is his sex; and because of that sex and physical body take over, and during such processes there is no chance of feeding any of his feelings or his mind. His mind is already left out, because he forgets himself. His feeling is a little bit there, but immediately since feelings are connected with sex for expression—and also connected, of course, with the totality of his physical body—sex takes over and Man hopes, then, that by means of that kind of unity it will be more permanent, and he has forgotten that his body belongs to the Earth and is subject to the law of decay. Sex also decays. It will not last. It cannot last unless it is fed by something else. And many times it is that kind of a cry—realizing that that what used to be is no longer the way it was—and not knowing what to do about it, one tries to find all kinds of means of filling oneself intellectually and emotionally with something that is of no particular value because it doesn’t even stimulate one in the creation, and not even in the wish for procreation.

And that is the terrible state in which Man sometimes is when he doesn’t know which way to go ... and he knows that he has tasted many things of this Earth and he has not been able to retain what was good for him. Because he has no measure to know what is good for his emotions; far away even from the possibility of understanding what is right for him intellectually. That is why it is necessary, when Work can appear that the other two possibilities of unity can then start to exist. And it is this particular fact that makes a person at the ‘Do’-state of his intellectual body—the beginning of his Soul—to turn around, to leave that what he always has contemplated as his sex organs physically expressed and hoping for a solution of his life, that he is disgusted finally and turns ... and this time he will turn his head, or he creates within his head another face which can look out over the direction and in the area of Consciousness. This is where the desire of Man starts; and then there is a recognition, in the ‘Do-Re-Mi’ of Kesdjan, that something already is there waiting for the possibility; and because of this that what the Man is, essentially essence is then recognized by the mind and by the feeling alike.

Why a Man then turns around and how he turns in his sleep, how it is possible for a Man to

be affected by such a condition in which this happens, sometimes remains a riddle for a long time. One does not know how, sometimes, certain things enter into the head or into one's heart. It is a question, of course, of openness. The more open, the more chance there is. But there is not as yet enough to know where the gate was opened and how it happened to come in. But, the fact remains that it does come, and if it does come *then* one must follow up on it.

What happens sometimes when a person realizes that conditions are not always the way that he thinks they will be and that he gets, because of that, a shock ... psychologically a shock; not knowing, it shakes him up because things are different from what he has expected, and then he starts to realize that that what is his physical body may have been even in danger of going so far asleep that he never could be Awakened anymore. But when the shock comes at such a time to him, it is the shock that makes him realize that the 'Si-Do' of his physical body—*that* looseness—has to enter in order to become free; and that then for that reason a Man, when he starts to think about the possibility of escape he will turn around; because he will start to look around for all kinds of possibilities of escape, and in that process he will discover the possibility of Consciousness.

That is really what takes place in a Man. And, you cannot tell him. He has to find it because of his own experience. He will never take what someone else will tell him. He can say "Yes, you've tried it", but you have to do it yourself. Because, if you don't, you won't have the experience. You cannot do it from command of someone. Or even if someone tries to create conditions for you you can resent them, and still it is not quite right. Because the openness belongs to the 'Do-Re-Mi' of his Kestdjanian body; that is where the possibilities go over into potentialities. And for that reason, living within that kind of a world of an emotional state, that a Man at such a time can come to the realization that something ought to be done and perhaps, in trying to find ways and means, that he might actually follow what may have been suggested to him—long ago or recently, in his youth or afterwards, through people who he happened to know, through some chance remark from someone they didn't know who sometimes in the presence of certain activities which take place about which he has absolutely no relation ... towards which he has no relation—that all of a sudden it starts to strike him that something is there. Like there is by looking at a baby and sometimes it comes to you—the beauty of that what is taking place right there in front of your eyes—or that you plant flowers and you see seedlings come up, or that you see a color, or that you hear a note, or that you hear a bird, or that you are somewhere, partly in

Nature and partly in Great Nature, partly seeing that what is taking place on the Earth may be a result of Cosmic events; and that then what is left on the Earth can be traced back to something that is *not* of this Earth.

All kind of considerations of science and philosophy can lead to that kind of an insight that one has. One is not alone in this world, and one is not alone within oneself. That is, that what is a body of one is not alone just as a body but contains, within one, something that could grow out. And the belief in the potentiality of such a growth will give one hope for the future.

But, you see, from that time on, a Man starts. He does not sit and contemplate. He does not wish to wait anymore until Mother Nature deems it right to tell him the truth about himself. He has to do something and take, even I would say the ‘chance’ that his fear was well grounded. But notwithstanding, taking that as fear—preventing him—that he then will say “Never mind what is, I do it.”

I’ve talked every once in a while about ‘Das verschleierte Bild from Sais’¹—‘Sais,’ in Greek²—and the young man who went there. It’s a poem by Schiller, and of course it probably has been translated. It is a young man setting out in life, and his thirst extended towards wishing to go to Egypt to visit one of the holy temples of Sais. And there was, in front of that, a curtain preventing anyone passing by to look in. And before he went, and being intimidated by that kind of a knowledge, he wanted to have a little more assurance; so he went into a tavern and talked to the ordinary people around there of course who knew the temple and who knew the symbolism that was attached to it, and to find out from them what perhaps could or could not be. And asking, then, “What will I do? Is it really as bad as it has been said, that if one lifts the veil up, that then one will die?” And the poor people—common people, peasants—sitting in a tavern and having a little drink tell him: “Yes, it is the truth. That is really so. Either you leave it alone or, if you try to lift the veil, you will die.” And it brought him a tremendous state of consternation, and he didn’t know what to do; because, what was involved and what was the price he would have to pay, and what did he actually wish to receive? And in that kind of a terrible convulsion within himself, of not knowing which way—“Yes” or “No,” that kind of a fighting, one against the other, not knowing exactly—he finally came to a conclusion without the help of anyone around. And leaving the tavern and walking around for quite some time, finally reaching the temple. And there the story stops. But there are a few lines which indicate what was found the next morning. The

^{1,2} The poem and 2nd footnote are on the last page of this transcription.

young man was dead, but the veil had been lifted a little bit.

You see, when one talks about Work, every once in a while this kind of an idea must occur to you: What is the value of Work for yourself in your life. How can I stimulate the wish to reach a higher level. What is it that I have to overcome. What is the kind of a fear that prevents me from actually believing that that what I will meet is the truth. And of course looking, then, at the interior it is as if one in that kind of action is poisoned and one dies, gradually, like Socrates after drinking hemlock... I don't know if you know the description of Plato about that, how gradually death overtook him starting at his feet and gradually simply making him numb. That's the way he died. And the last words, still his concern for the Earth; telling his pupils, "Don't forget to pay for the chicken that we have gotten from so-and-so."

You see, this is the life of a Man as sometimes he may wish to live it and where sometimes his emotions get hold of him; because he wishes to develop what is in embryo as a little Man Number Four, and hoping then that he will have sustenance and assurance from that what can take place when a Man turns around looking for a solution, willing at that time to lift a veil, Sais, and then, in experiencing that will lose his life in order to find that what is more essential and of more value.

I do not know, of course, what one feels. I can only speak, of course, a little bit about what I feel every once in a while, and such desires as one can have. But I can understand the impossibility of having to face certain things one believes in and then, not being able to reach it, it is of course the same as when I stand on my toes and I just cannot reach the top shelf. But I will need, of course, perhaps a little help. Someone pushing me up. Maybe a little chair to stand on. Maybe during the process of stretching my arms, that something can take place with my back so that wings can grow. Who knows what kind of solutions there are for a person who is willing to find out. But there has to be a strict desire, a constant one. You remember Gurdjieff mentions that—that one has to be consistent, a determined desire to try to continue to Work and Work and Work. 'Unflagging interest,' he calls it. How far removed we are from that every once in a while, and that produces the state in which we are, simply because we are a little weak and we are so attached to ordinary life.

We don't want to give it up as yet because you never know; but keep on, then, with ordinary life and keep on extracting from ordinary life what it can give you. Keep on taking out of relationships, of friendship or whatever it may be, that what is right for you so that you can use it.

Keep on experiencing in ordinary life any way you wish; but keep on with such fervor that you finally will get through with it, or that you know what is the value of everything around yourself so that gradually you will find out what is the value of yourself, and then you will also know what you need.

I've talked about psychological medicine chests so that you know what it is that you really could use in order to fill your emptiness. This is what I wish: That gradually the Barn reminds you of that; that gradually when you come and you see, and you see others and that what is, I called it, the 'rising Sun'—above the horizon—that gradually there is a realization within yourself that remains there and becomes more and more permanent, to which you then at such a time can pray. And, in simplicity you try then. Make attempts. Not to bite off too big a piece, but just a little. Because a moment, and moments and moments, *also* pass through you; they don't belong to the time chain ... they are not chained. They are moments in expansion. When that expansion of the universe within yourself takes place, everything returns to you as its source. Like that what is light is bent and comes back, that what is ... you remember the symbol of snakes, what is needed for a Man is to establish for himself a circumference in which he lives. Why do you think that the poor boy, who cannot get out of it. You remember the little story of Gurdjieff—the Yezidi—because he is under a spell and he cannot even get out of a circle subscribed ... designed around him, of chalk. He cannot step over it until he is released.

You see, that's the organ Kundabuffer, and the consequences are that we see the circle as reality. And that what delivers one, and because of which one can step over the circumference into freedom, is the realization that the consequences have no further reality since there is no more organ needed for keeping a Man asleep. This is when a Man turns around and happens to look at the Conscious area and then experiences, within himself, such longing to be able to be free so that then, at any cost he will try. Knowing then what ought to be done, he walks up and down the line between the 'Do' and the 'Fa' and the 'Si-Do.' That is the line. He walks up and down trying to make up his mind, trying to cross; that what comes from his heart, Kesdjanian body at 'Fa' considering it—what is that 'Do-Re-Mi'—turning towards the area, looking above, see what is it that the 'Sol-La-Si' of Kesdjan could give him, and walking through that—or along that line—finally reaching 'Si-Do' and seeing, in this 'Si-Do,' the compression of all his suffering, which keeps him tied down to the Earth.

The bondage of this Earth is 'Si-Do' of a Man. And the loosening up gradually, maybe one

after the other—the bondage—with the help of the Lilliputians, probably will make out of a Man a giant—the Brobdingnagian worlds of Swift. When one can understand these kind of things and one keeps on walking up and down, up and down, constantly trying to get a little bit more information from the intellect, being fed a little bit more by that what one calls ‘emotions’ and realizing the bondage of oneself, finally a Man will dare. Because, that has to be followed. He will lift a veil. He will dare to lose his ordinary life. He will take that kind of a chance. Because if one comes down to it, what else is there. To stay in ... in a life which continues to be repetitious? Day after day of a monotony. Day after day losing interest. More and more realizing the value, I’ve said before, of sex and no substitute because—what is it—that sometimes, and many times, people are kept together with because of some children, or then not wishing that anymore it gets sick and tiresome and then, of course, they divorce.

Why do we live without marriage: So many times, to find out what is right and not. ‘Companionate marriage,’ we call it: Simply to find out how, during such a period, maybe it could or maybe it could not have helped. What is it that we put actually in the place in order to find out than only let Nature take its course, and what do we, in God’s name, do with the other two centers, to develop *them* so that they can give wisdom and can give Conscientiousness. Because *there* is the solution. Then all problems of unity can be solved from the basis of that. But one cannot just separate them out and leave one or another alone. I talked about tri-unity. That is the aim of a Man—to become One within himself—and if in relationships as we know them on Earth and there happens to be a positive and a negative element, there is definitely a relationship that could be established on a three-fold basis for a Man. Don’t neglect that, but don’t just take one and assume that it will last forever. Such marriages are not even made in Heaven. A marriage, for a Man, of his Kesdjanian body: Emotionally understanding without any fail, knowing the language from beginning to end and not having any argument about such a language, where a word means a word as it is “yes” and it is “no,” when one is not quibbling about that anymore, where it is not even necessary to go to the dictionary of one’s intellect and ask for an interpretation, *that* is the beginning step of a Man to find out what can his emotional language mean to him. But, one has to be honest and open and wishing to learn, gradually to understand what is the meaning either of intellect or of physical body. That is the aim. That is the way we should try to learn what to apply with Work.

How to look for that kind of furthering of wisdom within oneself. Honesty, in the first place.

Sincerity—of course. Wisdom—if one can obtain it. Understanding by means of experience. Living in ordinary life as well as one can; but upright—that is, standing—and then developing that what is the ‘Sol-La-Si’ of physical body into the wish of the ‘Do-Re-Mi’ of Ksedjan to make that grow, to give it already the Aspiration and Inspiration in embryo, to create that in a Man and say “This is the concept, all that is needed is to be born,” and then with one’s intellect one creates a condition for a birth. This is the requirement of a Man, the saying as the young man lifts up the veil, because that is the requirement for his life.

One will not know anything about Work unless you Work. You will not get it out of books or anything else. You will not even get it out of meetings. You will get a little bit of a taste when you work physically. You will get more of it when you do Movements together as a group. Sometimes it can be opened when you listen to Gurdjieff’s music and let it penetrate so that your heart starts to function a little differently; because the notes, they have a meaning and a rhythm and the way the melodies are and the way the harmonies have been arranged, and the way the rhythm has to be expressed and the way the touch has to be and how the pedal has to make the sounds sing through until they come to you and penetrate within yourself—that, of course, can happen with that kind of music.

And your intellect?: The inside, that what is the depth, the kernel of truth, that what becomes the ‘Golden Fleece,’ I’ve called it. The Holy Grail was not only emotional. It was an object and a symbol. The knights of the Round Table is not just a story. King Arthur exists *now*. That what are the attributes, the knights, become for a Man who is Conscious his days of opportunity. That what is twelve is indicated by whatever sign he may have been born under. All signs are equal, but the wish is not always the same in everyone. And it is the encouragement of the wish ... for all such wishes to come up to the ‘Fa’ of their own development where, then, God will be able to help. First you go to the bridge; then God, recognizing your desire to become One, will be able even to come across the bridge and hold out His hand to help you across. After the bridge you are on your own, but you are equipped with the potentiality of ‘Sol,’ and ‘La,’ and the ‘Si-Do’ of the emotional body.

I hope you can Work. I hope you can think. I hope you can realize what we talk about once in a while: The depths of your life. The reality of your life. The necessity of recognizing it. The necessity of not being superficial too long. Don’t! Don’t wait too long. It will not come. The attitude has to be one of turning with a wish *for* something. If that wish isn’t there it will not

happen to you, you will stay, the wish existing everywhere will leave *you* out. Because you are not adjusted to that kind of sacrifice: To let yourself go and then, overcoming fear to meet conditions as they might be presented and the utilization of that what you will then experience for the benefit of further growth of yourself.

Read, tonight before you go to bed, five pages of All and Everything. Sit at the edge of your bed and let it be. That reading, choose what you like. Let it penetrate, try to remember yourself before you fall asleep.

Goodnight.

End of tape

^{1,2}The poem by Schiller (pages 15-16) is on the next page. →

¹The Veiled Statue at Sais – 1796: *Das verschleierte Bild zu Sais* (The veiled image at Sais)

²Sais is the Greek name for the Ancient Egyptian city, Sa.

Friedrich von Schiller:

A youth, impelled by a burning thirst for knowledge
 To roam to Sais, in fair Egypt's land,
 The priesthood's secret learning to explore,
 Had passed through many a grade with eager haste,
 And still was hurrying on with fond impatience.
 Scarce could the Hierophant impose a rein
 Upon his headlong efforts. "What avails
 A part without the whole?" the youth exclaimed;
 "Can there be here a lesser or a greater?
 The truth thou speak'st of, like mere earthly dross,
 Is't but a sum that can be held by man
 In larger or in smaller quantity?
 Surely 'tis changeless, indivisible;
 Deprive a harmony of but one note,
 Deprive the rainbow of one single color,
 And all that will remain is naught, so long
 As that one color, that one note, is wanting."

While thus they converse held, they chanced to stand
 Within the precincts of a lonely temple,
 Where a veiled statue of gigantic size
 The youth's attention caught. In wonderment
 He turned him toward his guide, and asked him, saying,
 "What form is that concealed beneath yon veil?"
 "Truth!" was the answer. "What!" the young man cried,
 "When I am striving after truth alone,
 Seekest thou to hide that very truth from me?"

"The Godhead's self alone can answer thee,"
 Replied the Hierophant. "Let no rash mortal
 Disturb this veil," said he, 'till raised by me;
 For he who dares with sacrilegious hand
 To move the sacred mystic covering,
 He'--said the Godhead--" "Well?"--"will see the truth."
 "Strangely oracular, indeed! And thou
 Hast never ventured, then, to raise the veil?"
 "I? Truly not! I never even felt
 The least desire."--"Is't possible? If I
 Were severed from the truth by nothing else
 Than this thin gauze--" "And a divine decree,"
 His guide broke in. "Far heavier than thou thinkest
 Is this thin gauze, my son. Light to thy hand
 It may be--but most weighty to thy conscience."

The youth now sought his home, absorbed in thought;
 His burning wish to solve the mystery

Banished all sleep; upon his couch he lay,
 Tossing his feverish limbs. When midnight came,
 He rose, and toward the temple timidly,
 Led by a mighty impulse, bent his way.
 The walls he scaled, and soon one active spring
 Landed the daring boy beneath the dome.

Behold him now, in utter solitude,
 Welcomed by naught save fearful, deathlike silence,
 A silence which the echo of his steps
 Alone disturbs, as through the vaults he paces.
 Piercing an opening in the cupola,
 The moon cast down her pale and silvery beams,
 And, awful as a present deity,
 Glittering amid the darkness of the pile,
 In its long veil concealed, the statue stands.

With hesitating step, he now draws near--
 His impious hand would fain remove the veil--
 Sudden a burning chill assails his bones
 And then an unseen arm repulses him.
 "Unhappy one, what wouldst thou do?" Thus cries
 A faithful voice within his trembling breast.
 "Wouldst thou profanely violate the All-Holy?"
 "'Tis true the oracle declared, 'Let none
 Venture to raise the veil till raised by me.'
 But did the oracle itself not add,
 That he who did so would behold the truth?
 Whate'er is hid behind, I'll raise the veil."
 And then he shouted: "Yes! I will behold it!"
 "Behold it!"
 Repeats in mocking tone the distant echo.

He speaks, and, with the word, lifts up the veil.
 Would you inquire what form there met his eye?
 I know not,--but, when day appeared, the priests
 Found him extended senseless, pale as death,
 Before the pedestal of Isis' statue.
 What had been seen and heard by him when there
 He never would disclose, but from that hour
 His happiness in life had fled forever,
 And his deep sorrow soon conducted him
 To an untimely grave. "Woe to that man,"
 He warning said to every questioner,
 "Woe to that man who wins the truth by guilt,
 For truth so gained will ne'er reward its owner.